UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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CONTENTS.

EDITORIAL—

Notes: The Material Universe; Against Strong Drink; Ramabai in Japan; the *Woman's Tribune;* Child-Marriage; "Judicially Recognized;" Religious Respectability of Unitarians; Was Elsmere a Unitarian; Toiling Children; "Dogs in the Manger;" UNITY'S Purpose; Truth in Work; Baron Hirsch's Beneficence; the Economic Conferences; Our Heart-helpers; Mr. Gardner on "Creed Agitation" 335

The Frost on the Window Pane—S. L. 336

"Daily Strength for Daily Needs"—J. Ll. J. 336

CONTRIBUTED AND SELECTED—

At Forest Lake—LILY A. LONG 337

The Church of To-Day 337

The Burden of the Municipality—B. G. 338

CORRESPONDENCE—

The Imitation of the Saints—CHARLES F. DOLE 339

Method in Sunday-school Work—MARY E. BAGG 340

Robert Elsmere in East London 340

THE UNITY CLUB—

The Eliot Society in St. Louis 340

Sunday Evening Conversations—R. 340

THE STUDY TABLE—

"A Frozen Dragon and Other Tales;" "Mrs. Partington's Mother Goose's Melodies;" "Songs for our Darlings;" "The Adventures of a Chinaman in China" 341

THE HOME—

A Little Woman 341

A Jewish Legend—*John G. Whittier* 341

NOTES FROM THE FIELD 342

ANNOUNCEMENTS 343

Standard Books at Lowest Prices.

In UNITY of February 2 we explained the various elements that enter into the cost of the book. This week we advertise a series of standard books that can be afforded at just about the cost of manufacture because they are not subject to copyright and are made in so large quantities that the cost of the plates does not materially affect the price of each copy. To save room we give only *net* prices, at which we will send the books to our subscribers. Postage must be added if the books are to go by mail. All the books in this list are bound in cloth unless otherwise stated.

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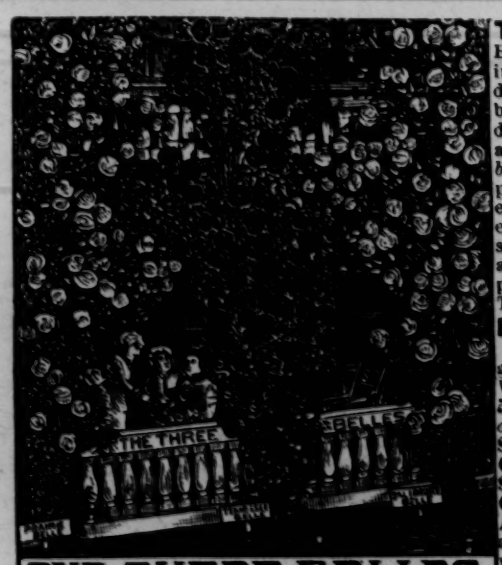

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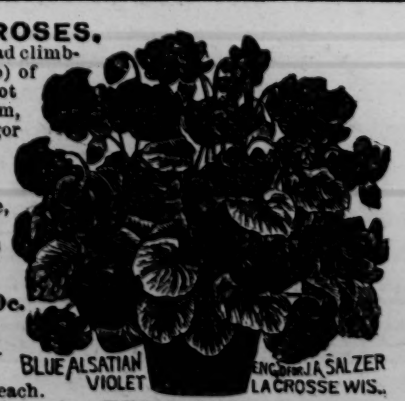

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FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.] CHICAGO, FEBRUARY 23, 1889. [NUMBER 26.

EDITORIAL.

A new commandment I give unto you, that ye love one another.—Jesus.

The loving worm within its clod
Were diviner than a loveless god
Amid his worlds.—*Browning.*

One day at a time! 'Tis the whole of life;
All sorrow, all joy are measured therein.—*H. H.*

No man shall place a limit in thy strength;
Such triumphs as no mortal ever gained
May yet be thine if thou wilt but believe
In thy Creator and thyself.—*Ella Wheeler Wilcox.*
From the De Moines Calendar for January.

WHAT we call the material universe is but the manifestation of infinite Deity to our finite minds.—*John Fiske.*

AT THE annual meeting at Haarlem, Holland, of the Society Against Strong Drink, a resolution was passed to publish temperance books, for teachers and children, and to try to introduce them into the public schools. So the reform goes on.

THE *Union Signal* reports that Ramabai reached Japan December 19. "The Tokio W. C. T. U. welcomed her as an honored guest, and the papers were filled with interesting accounts of her journey and arrival. Her first lectures were listened to with great attention and enthusiam."

THE *Woman's Tribune*, that earnest voice of the Woman Suffrage movement from Beatrice, Neb., has now, so its editor, Mrs. Clara B. Colby, informs us, a Chicago office at room 90, 143 LaSalle street. We pass on the word, hoping this new arm will give added force to the potent seed it scatters broadcast.

A CORRESPONDENT of the *Presbyterian*, in India, sends this good news: "That hundreds of educated Hindoos are denouncing child marriage and the curses of an enforced child-widowhood." Perhaps Ramabai's hand and heart will be upheld by a more widespread belief in her evangel of education than she has dared to hope.

THE *Evangelical Alliance*, in its address to the people of the United States in reference to public schools, states that the divine reign and birth of Christianity as revealed in the Bible are "judicially recognized." This, however, is an error, as no clause in the constitution and no law in any state demands this recognition from the people.

THE Charleston (S. C.) Bible Society has again raised the question as to the "religious respectability of Unitarians —are they Christians or heathens." Alva Gage, brother of David Gage, late of Chicago, a wealthy and influential citizen of Charleston as well as a strong Unitarian, sent in consequence a dignified letter of withdrawal from the society. A like sensitiveness to the honorable estimation of his faith and belief, we hope, is ingrained in the heart of every true man among us.

REV. H. A. WESTALL, of Bloomington, Ill., has recently preached on "Robert Elsmere,"—"Was he a Unitarian?" The house was crowded and the publication of the sermon was called for, another illustration that the public are not weary of this book. The last word has not been spoken. Let other preachers continue the work. Mr. Westall, among the many other good things, said, "There is no such thing as godless humanitarianism, for if God be in man, as Jesus taught, then he who loves the God-like in humanity loves God, whether he is conscious of the fact or not."

IN AN interesting article on "Our Toiling Children," in the *Union Signal*, we read "that sixteen states have a compulsory school law, ... and that Massachusetts alone enforces it; . . . . that Pennsylvania and Illinois do absolutely nothing to protect the children of the working class." This last fact has been pressed home to some of us by Mr. Johnson, in a late Chicago Institute lecture. He said it was a great pity that an honest poor child should not have at least as fair a chance in life as the criminal child, who, while in the Reform School, is taught a trade which many another out of it is eager to learn and cannot.

THE *Sunday School Times* gives a hint concerning "dogs in the manger," who infest every walk in life, whether secular or religious: "Next in practical importance to the being possessed by a purpose of doing something in the world, is the being possessed by a purpose of not hindering others in their doing whatever they have to do in the world. A man or a woman who keeps out of other people's way, by not standing in the door, by not halting on a street-crossing, by not blocking a church aisle, fills a place in the world without filling anybody else's place. And there are such persons on earth, however rarely they are stumbled upon."

A UNITARIAN brother writes us concerning UNITY: "I cannot even say I wish you success on your present lines, as the most that you say seems to me harmful to the Unitarian cause in which I believe." This is frank, to say the least. We hope the brethren who do not feel so about our work will be as frank in their confessions. If the friends of UNITY will *act* as cheerfully, as directly as others *counteract*, UNITY will thrive. Not, though, until it is thoroughly understood that it does not exist for the *Unitarian cause*, but for the cause of human freedom, truth and righteousness; that it stands for the church of the spirit, the religion that is larger than *isms*, and is willing to minister to those that are proscribed by church lines. It seeks to church the unchurched, to make a church that subordinates the tithings of mint, anise and cummin of words and phrases, to the weightier matters of the law, judgment, mercy and faith.

"PLAIN LIVING WITH HIGH THINKING" makes the ideal house, says Emerson. "Camp Lookout" furnished the plain living of E. F. C., who sends this bit of thinking: "I wish I might say more of the power of *truth* in artistic work. A melody that expresses a *natural* story; a picture that portrays a *common* experience, that makes all who look at it feel that they have something in common, that they are brothers and sisters, that they are near to each other, are helpful, loving, fellow-creatures; a story which comes to you with thoughts you have had yourself, but could not speak,—ah! this is true pleasure, to reach the *hearts* of our fellow-men and women, be it either by a song, picture or story, and it is divine! We must feel that we are a part of the Infinite Spirit to be able to do such work. And among those who do not produce, but try to appreciate such work the finest mind, I think, must be the one which is so attuned to unselfish, loving thought that each

melody heard shall express to it some story of life as it is, each picture looked upon shall seem a reproduction of some experience, each story read be like a meeting of old friends. And this is sure to be the case, if one's life is lived fully."

BARON HIRSCH gives $40,000,000 to be used in the education and moral enlightenment of the Jews in southeastern Europe, not wholly because of their race, but because of their great need. His philanthropies are unsectarian, $10,000,000 having been given for Christian schools and hospitals.

THE first of a series of twelve economic conferences was held at Madison Street Theatre on Sunday evening, February 17, under the auspices of the Economic Club. The speaker was Franklin H. Head; his subject, "The Employers' Side of the Labor Question." Many of Chicago's representative men were present, and among them some notable advocates of the cause of labor. Mr. Head proved himself eminently fair-minded, both in his thoughtful paper and in the animated discussion which followed, and at the close of the meeting was tendered a hearty vote of thanks by the audience. Much good is expected to flow from these conferences, both in inducing each capitalist and laborer, as Mr. Head put it, "so far as may be, to look from the standpoint of the other," and in teaching all, to quote again, "that no person can possibly be independent of the community or nationality in which his lot is cast." The next meeting is to be held on Saturday evening, February 23, Mr. Henry D. Lloyd the speaker.

BLESSED are the thought-helpers, but twice blessed our heart-helpers,—those not gifted with thoughts to help us in our thinking, but gifted with love's insights to help us in our living. Of such a one a friend writes: "A home occupied by a loving heart, striving to help each passing brother or sister, seems glorified. And when that loving heart has 'gone on before,' each room seems to retain a part of the light which kept her enfolded during her earth-work. The loving thought she constantly gave to each one who came seems photographed on all she possessed. How peaceful it makes one feel to go and sit in those rooms! Here we remember she sat when we told her that we were almost lost in sorrow for a friend who had gone: how she assured us the friend was then our guiding angel,—she '*knew* it, for God's love made it plain.' There she used to read, trying to comprehend all the truth of some obscure thought advanced by a writer who had *not* accepted her simple creed of love for all; how quietly she would finally say, 'I am not calculated to study, I am so pressed with *little* duties; and if I read too much, some one gets neglected.' Oh, that we all remembered this! While we strive to fill our heads with the perplexing arguments of our busy time, how many get neglected."

In reference to the "Creed agitation" now going on in the Universalist denomination, S. A. Gardner speaks thus in the *Gospel Banner*. Does he look to this inevitable result as a calamity? It may bode evil to Universalism, but it will bring helpfulness to humanity, it will help universality. The following is Mr. Gardner's opinion: "This means a great deal, to wit, nothing less than that our denomination, as such, is to be practically creedless. The best new statement that the best committee of the General Convention can possibly make will never be unanimously accepted by the denomination. This means that each church in the denomination will exercise the liberty of retaining the old creed, adopting the new, or of making one to suit itself; and now that the spirit of creed-making has been fully aroused, the probability is that a great many clergymen and their respective congregations will avail themselves of this latter indisputable privilege, in which event we shall find ourselves in close alliance with Unitarian methods. We have boasted that the great distinction between Universalists and Unitarians is that the former have a denominational creed while the latter have none. I prophesy that the close of the present agitation will witness the end of that distinction. Universalism will then be as deficient in a general standard of belief, as is at present the case with Unitarianism. Is this what our doctors of divinity wanted or contemplated when they inaugurated the hazardous experiment of assaulting our present creed with animadversions?".

THE FROST ON THE WINDOW PANE.

The hoary frost of heaven; who hath gendered it?—JOB.

The keen observer will perceive that the laws of nature are manifested as well in minute objects as in larger things. The falling apple obeys the same law as the revolving moon; and the eye of a Newton sees in one a revelation of the law that governs the other.

We are led to these reflections by observing the frost upon the window of our study. Out of the moisture in the atmosphere of the room, that great artist, J. Frost, with an invisible pencil, has painted a most beautiful picture. Ferns and leaves, graceful flowers, delicate lines and stems of moss, tiny feathery stars, and other beautiful forms, the likeness of which is found nowhere else in nature, are spread in delightful profusion upon the glass. Whence the pattern of these forms? Out of the shapeless air they came, ordered by the law that shapes the star mist into suns and worlds. Silent, like the tread of destiny, it moves to its appointed tasks. Atoms, seemingly under no control, are seized and arranged in definite form, given shape and color. Mysterious is the law of Spirit. Is not the forest yonder the outworking of the same law that produced the frost-forest on our window pane? Not long since, the substance of the forest was soil and compost. Still longer since, it floated in the depths of infinitude, brother of the sun and the stars. Spirit, law, has wrested it from chaos and moulded it into trees and flowers; one cause produced the forest of the field and the forest on the window pane.

Thus do the laws of the Universe descend for our inspection. They are democratic and social. The moulds of the stars are used for casting raindrops. The pattern of the forest is repeated on the window pane. Man is made in God's image; so that not only is mankind, but God, studied in the human soul. The laws that form the visible universe are circular, and the full circumference may be computed from any arc. A pebble is a microcosm, and every foot of earth tells the story of the universe. Man has no need of wings to explore creation. He may seat himself in any nook or corner, and the universe revolves before him. The telescope tells us less of creation than the microscope. There is more of God's word written on a mustard seed than on the scroll of the heavens. Thus does truth accommodate itself to the humble station of man. "Seek, and you shall find; knock, and it shall be opened unto you." There is no door so small that through it you may not enter the sacred temple. S. L.

"DAILY STRENGTH FOR DAILY NEEDS."

AN EXPERIMENT.

In December last I wrote to some dozen or more of my associates in the Unitarian pulpits of the West, who, I thought, would be most likely to be interested in the experiment, the following letter:

"I have for a long time had it in my heart to ask a few of the ministers in the West to try an experiment with me looking toward testing the susceptibility and spirituality of our congregations in the way of some outward expression of the religious life in the home. My idea is this: some Sunday morning I will take for my subject "Daily Strength for Daily Needs," and after a little introduction about the need of continual rills of helpfulness to keep the river of life ever tiding towards the sea, will tell the story of the book of this title and its attractiveness and helpfulness to many people, (see UNITY for May 12, June 16 and October 12) then suggest the use of it for a quiet moment

in every day, either at the breakfast table collectively, or individually, as circumstances and judgment decide. I propose to have a supply of the books at hand by the pulpit, that those in the audience willing to try it can supply themselves before going home, and am going to ask those who take the book. to meet me a month later, on Sunday evening to compare notes, talk over the value of it and discuss the relative merits of the quotations, the truthfulness of this or that,—in short to spend a quiet hour together in a sort of new day class-meeting, a non-conventional prayer-meeting hour free from formalities. Would you like to try such an experiment? The interest increases when several of us try it together, so that some day we ministers can compare notes as well as the laity. If I can get around to it, I shall try to do it the 6th of January to begin the new year with. You will remember that Mrs. M. H. LeRow, 673 Western Avenue, Lynn, Mass., by a special arrangement with the publishers, can supply these books at the rate of sixty-five cents apiece. She can furnish them either in a green, gray, brown or robin's egg blue, and I have no doubt she would let us have a supply on sale, allowing us to return what we do not sell. I suppose we shall save some expressage and time by each one ordering direct, otherwise it would be pleasant to order all together, or at least there is interest in this combined effort in the direction of mellow as well as thoughtful lives. I shall be glad to hear how it strikes you. Shall we try it all together?"

Prompt replies were received from most of the ministers addressed, all expressing great interest in the purpose, all expressing their belief in the value of such helps, but most of them also frankly expressing the doubts and difficulties which had been pressing upon my own mind. "The time had not yet come." "The memory of the old forms still tyrannized over the spontaneous life grievously," "the recoil from the cant and conventional phrases of religion had made our people suspicious of outward expressions or spiritual disclosures," and then, the book itself had defects. "Its pages are not sufficiently lighted with the joyous side of life." "Its paragraphs are often touched with a mysticism that does not speak to the consciousness of many people." "It is not so full of the spirit of home, fireside loves and youth's ideals as one might wish," etc., etc. Notwithstanding these misgivings, which I fully shared with these brothers and sisters, I did "get around to it," and on the first Sunday in January I preached my sermon and the pulpit was fortified with fifty copies of the book, which were eagerly taken at the close of the service and more wanted. The telegraph summoned fifty more for the next Sunday, and they are all gone and twenty-five copies more are on the way. Counting the copies that were already in the parish, there are probably a hundred and fifty books now among my people. On the first Sunday night in February, as arranged, we had our first Sunday evening meeting. Some sixty people came out, with their books in hand, and perhaps twenty more came to see what kind of a meeting it was going to be. A few hymns were sung, a prayer was uttered, and the hour and a half was all too short for the free, frank, informal conversation. Some came with the book spotted all through with book-marks. More of them were prepared to tell which day in the January calendar had been most helpful to them. The boys and girls frankly confessed they had tried to read it, but most of it was "too deep" for them. "But still," said one boy, "I like to read it and try to imagine what the feeling is, and I don't feel just right through the day if I neglect it." A busy teacher was "amazed at the strength she received." All this gave the pastor coveted glimpses into the inner life of his people, and an opportunity to drop in the word of caution or of re-enforcement which it is so hard to put into the elaborated sermon. Perhaps the pinnacle point of the evening was reached when we talked in answer to the earnest question of a candid sister—"How can I have the feeling of the 'poor Methodist woman of the eighteenth century' as put down for January 19?" There was a hearty, unanimous desire for another meeting, and so in March we shall have our second meeting, which promises to be richer than the one alluded to. I venture to put this bit of personal experience, the beginning of an experiment by one parish, into the columns of UNITY, hoping thereby that others, many other parishes, may try the experiment, and hoping further that those who try it will report from time to time their experience in these columns. Our faith is full of splendid resources that yield courage, comfort, reverence, trust. The Puritanic molds are gone from our homes, but new cups are to be shaped to carry the water of life, and hands will not be wanting to pass the communion bread of holy living to the communicants who worship at the shrine over which is inscribed the word "Character" as the central aim, the inspiration of religion. Let those who are trying to learn the ways of the reverent life, who seek to make beautiful with tenderness and reverence the religion of reason, try this book; try it for a month, try it in any way you please. Read each day the page set down for that day, or, as one lady reported at our meeting, open the book anywhere and read a page. This she liked better. Read as much more as you please. Match these great quotations with greater ones. Let one great text call forth another great text, as deep calleth unto deep. So mounting upon the shoulders of these saints, find clearer thinking and nobler doing. At the end of the month, talk with somebody about it. Talk it over in your church gathering, or if no other sympathetic listeners can be found, report it to UNITY.

J. LL. J.

CONTRIBUTED AND SELECTED.

AT FOREST LAKE.

At Forest Lake (I tell you true)
The sprites of verse take Nature's hue
To lure the bard; for through the reeds
The wind breathes rondels that the meads,
With golden-rod a-light, first knew.

The moon, slow sailing into view,
A patch of cloud upon the blue,
Looks down to find the rhyme it leads
At Forest Lake.

A royal chant the waves renew,
With low refrain recurring through,
And from the shore a bird's note speeds
L'envoi to Day. What wonder needs
That from it all this rondeau grew
At Forest Lake?

LILY A. LONG.

THE CHURCH OF TO-DAY.

Which of our so-called liberal religious papers can state the needs of the times and the truth of the ages more clearly and courageously than the *Methodist Recorder* does as follows?

Religion suffers much both at the hands of friends and foes by being confounded with the modes of expression in which it has clothed itself.

* * * * *

We fail to see that the form of expression is largely the creature of accident. It is born of the time and place, and perishes with the shifting relations of time and place; while the spiritual life principle that gave birth to the form of expression survives the dissolution of shifting relations, and clothes itself anew in other forms as its environment changes.

* * * * *

This is one of the greatest dangers Christianity has to contend with. The religion of Christianity is a spiritual

religion. Christ placed all the authority of religion in the life of the spirit. Institutions, ordinances, creeds, ceremonials, have no value save such as they borrow as the temporary vehicles of the life of the spirit. "It is the spirit that quickeneth; the flesh profiteth nothing."

* * * * *

The visible church under the guidance of fallible men tends constantly to exalt the outward institution, the visible ordinance, the written creed, above the life of the spirit. They forget the authority of religion is in the hidden life within. And when they endeavor to transfer this authority to the form without, they destroy the life they seek to preserve.

The life of the spirit can be maintained only by the preservation of that freedom which allows the spirit that variability of expression through which it can relate its life to the shifting circumstances and relations of the present. Spiritual life languishes in proportion as the emphasis is transferred from the spirit within to the form without. When churches begin to give the character of finality to the institutions, and to the forms in which the spiritual life clothes itself, it is a sure sign of approaching spiritual death. The very condition of spiritual life is being taken away. A creed may be the sepulcher of the spirit. A liturgy may be the mausoleum of the soul.

* * * * *

The church to-day suffers more from exalting ecclesiastical forms, out of which the life has flown, to the position which belongs alone to the life of the spirit, than from any other one cause within herself. It is a species of idolatry which steals on us unawares. It is so much easier to fall down and worship the form which we can see than the life which we can not see. It is the snare of devout souls. It is the pitfall of true piety, because it substitutes the spurious fetichism of idol worship for true reverence of spiritual truth.

It not only corrupts those within the church, but it repels many from the worship of spiritual truth who are outside the church. They see men bowing in blind homage to forms from which the life power has gone, and in the revolt from idol worship they withhold worship from the living God to whom it is due. Many a soul, loving sincerity more than it does conformity, becomes an old iconoclast outside the church, worshiping nothing at all, because it will not join with the throng in prostrating itself before the ecclesiastical idol from which spiritual power has departed. Much of the so-called infidelity of to-day obtains its vitality solely in the justifiable revolt from yielding homage to forms of ecclesiasticism that do not find their sanction in spiritual life. In the repudiation of the false, it goes to the extreme of rejecting the true also.

THE BURDEN OF THE MUNICIPALITY.

Mr. W. Alexander Johnson's fourth lecture, on the above topic, was delivered on the evening of February 14, and followed by the usual interesting discussion. Last week, said the lecturer, we observed the practical workings of state institutions; to-night we draw a step nearer to the individual work of the friendly visitor in the consideration of the municipal burden of charity and correction. The worst errors of municipal charity are seen in our county poorhouses and jails. What should a poorhouse be? A place for the citizen, not the criminal or vagrant; for permanent relief, not for children. It should afford shelter for the ordinary aged man and woman, unable to support themselves, who shall thus spend in decent comfort the peaceful even of their lives. To illustrate how widely facts vary from the ideal condition, selections may be read from reports of the poorhouses in three states — New York, Wisconsin and Illinois — choosing in each case, of course, the exceptionally bad places, which form a seriously large proportion of the whole. A New York report of eight years ago says that in one of the worst of the poorhouses the inmates are adults, grossly immoral, unsound in mind or body, and that both sexes mingle indiscriminately. In another house, showing the effect of the poorhouse on children, there are three generations of a family — grandmother, daughter and two illegitimate children. In many places children are thrown in close contact with adults having every sort of taint; and, as children are born there, the poorhouse becomes a veritable pauper factory. An extract from a letter to a local county paper says that prostitution is the worst feature of the poorhouse. The general condition of things in county poorhouses and insane asylums may be summed up by the statement that in some there are not separate departments for men and women, there are too few lights, insufficient food, a too limited number of attendants, and no out-of-doors recreation or employment, all these deficiencies indicating a life pitifully barren of decent comfort.

The Wisconsin State Board of Charities, composed of both men and women, though authorized only to inspect and report, has done much to eradicate some of the worst evils of the system in that state; yet there has been similar trouble there about the separation of the sexes; the insane are found in the poorhouses, the cellars are often wet, and the places infested with bed bugs. Still, Wisconsin is at an advantage in being a comparatively small state, and having a State Board excellently backed up and doing much good work,— with much remaining still to be done. In Illinois, where there are 102 counties, the duties of the State Board are too arduous to permit of their personal visitation at these county institutions; the same holds true of the secretary, so that the clerk performs the task, but without the desired result, as he visits different poorhouses and jails each time. In Illinois there is not, as in New York, a scarcity of food in the poorhouses, but other accommodations are very poor and inadequate; and yet, between 1870 and 1886, the poorhouse population increased four times as rapidly as the general population. The prevailing difficulties, as found in Boone, Cass, Clark, Fayette, Franklin, Iroquois, Jasper, Jefferson, Johnson, Madison, Moultrie, Randolph and Schuyler counties are — cramped quarters, leaky roofs, decayed buildings, lack of cleanliness, poor light, worn out bedding, poor ventilation, prevalence of vermin, insufficient warmth, and lack of separate quarters for men and women. Many of these ills may be traced, as in Madison County, to cheap contracts for supplying the poorhouses. Advertising for bids, the lowest is accepted, with what result may be imagined, as in this Madison County institution the contractor was to leave all the fittings in as good condition as he found them, and furnish accommodations at the rate of 14 cents per day for each inmate. On the whole, the poorhouses of Illinois are in an unsatisfactory condition. Mr. Wines says that there are in them six hundred children. Naturally, under such conditions, quasi-public or even public almoners show a disinclination to sending worthy people to the poorhouse.

There should not only be better provision for the worthy and unfortunate, but also the poorhouses should not be degraded by tramps and women of bad character. Among several reasons for the prevailing bad conditions in the county institutions two may be mentioned as most prominent: the constant tendency to reduce the per capita expense, and the struggle of officials to hold their places. The remedy lies in a more active sense of duty on their part, and the careful oversight of the master's eye and instructed brain, as in New York. We must always have paupers, but we may not always have poorhouses; at least the insane should be placed under state care.

We should not consider the insane when treating of the municipal burden except to notice the Wisconsin plan of small asylums for chronic insane as meeting well many ethical requirements. The asylums are small, the largest holding 150 inmates; building plans are furnished by

the State Board, half the maintenance cost being defrayed by the state; the counties not provided with institutions send their subjects to counties that are, the state bearing half the expense, the county sending the other half; the window bars are painted white, giving a cheery effect; there are more attendants, hence fewer restraints; the inmates are employed in useful labor, and are near to their family and friends. Thus many ethical requirements are here met: in their small groupings the law of the individual is recognized; the law of self-support; and that of separation from society. And yet, spite of these merits, wide experience has shown that the only safe care for the insane is that of the state and not the county.

Let us examine next the system of out-door relief. Such relief is the aid given by the public to the poor in their homes, the door referred to meaning the door of the poorhouse. The money expended for out-door relief in recent years has varied from $50,000 to $200,000 per annum, but despite complaints, this is a very moderate expenditure, as, at the rate of cost, in some counties, Cook County's outlay should be $425,000. This system provides for needy families ½ a ton of coal, twenty-five pounds of flour, and a few other minor necessaries, including soap—there being, we think, much hope in the last. Reasoning from an *a priori* basis the theory of out-door relief is apparently faultless; it helps in their own homes the poor that would otherwise go to the poorhouse: secures them against moral injury; prevents the severing of family ties; insures the short duration of relief and cheapens its expense, as only absolute necessities are supplied. The *a priori* argument seems inevitably in favor of this home support, but as ours was to be the inductive method, we must throw overboard mere theories for facts, which witness as follows: In England at the end of the last century—presuming that to every man not earning a living, supplies should be furnished from the rates for taxes on land—outdoor relief generally prevailed. As a result the flood of pauperism ran higher and higher. Like Henry George's proposed single tax, it abolished the value of land. In 1834 a commission openly condemned it, saying it possesses the element of indefinite extension, ready relief only diminishing the sense of shame in the relieved. Out-door relief saps the individuality, discourages thrift, increases marriages among the indigent, and produces many other evils. The sense of shame once broken down, as in Cincinnati, during the Ohio floods of 1883 and 1884, the floodgate to pauperism is opened. The commissioners suggest, that relief at home should only be dispensed from private sources of charity, to emphasize the sense that it is "a charity," not a right of the relieved. In some cases, as where the guardian of the poor estimated amount necessary for support, and augmented the laborer's wages to that amount, the tendency was to lower the wages of the self-supporting.

The bane of pauper legislation is legislating for extreme hardships letting in fraudulent cases. Private charity not only should, but will relieve such sufferers, as proven in Kings County, New York. The amount annually expended here, in Brooklyn, for ten years up to 1879, was $100,000; in midwinter the supply was cut off and the result was *nothing*, except that no more baskets conveying public relief were seen on the streets; public money was saved, and a period put to political corruption. Similar experiments were tried with like results in New York and Philadelphia. Hence the report concludes by designating as folly the fatal idea of feeding a man and his children at public expense.

Ward politics should have no part in charity; but the appropriation for out-door relief constitutes a vast political corruption fund: the friend of the politician receives help, whether needy or not; as Joe Mackin put the case, every ton of coal should secure two or three votes. The out-door relief in Chicago is at present moderate, even parsimonious.

England is eminently the land of poor relief. P. F. Aschrot, commissioned to study the poor relief systems of England, France and America, declares that the English poor law is a gradual development, and not manufactured, beginning first in punishment of mendicancy. The English, Mr. Aschrot says, have a strange aversion to decisions on general principles, limiting themselves always to practical instances. There have been three stages in English poor legislation: (1) the suppression of mendicants; (2) relief by local taxation; (3) centralized governmental control—England being the classic ground of state relief and private charity. There are several general principles at the basis of the English poor law (the right to receive relief being assumed): poor relief should be confined to the minimum necessary for life; should be less than that earned by the ordinary laborer; and there should be such drawbacks to securing relief that the poor will not ask it except in absolute necessity.

In methods of relief the three necessaries just named show the need of something approaching the workhouse system, those destitute and unable to work being aided, the able-bodied being compelled to work. Thus the workhouse would be a deterrent, and the English workhouse furnishing the best means of carrying out the poor law. It would also be a test of real destitution, while giving relatives a chance of helping their poor back to the outer world.

It has been claimed that Cook County Hospital is not a pauper institution, but a refuge for those worthy poor who by sickness are rendered temporarily dependent. It has been said that the relief it offered was not a charity, but a *right* of the citizen. Hardly so, since provident saving is as much a duty as daily self-support.

The best hospitals are supported by voluntary charity. The house of correction, it may be said in conclusion, conforms more closely to right methods than the county jail. One of its methods of reform is the increasing the severity of punishment for every new offense, making the penalty for second conviction twice as heavy as for the first, and so on, as in Ohio. The punishment for minor offenses should always be a sentence to the house of correction and not to the county jail, which is the worst blot in the system of correction. Mr. Wright, secretary of the State Board of Wisconsin, says the jail is a shame to civilization, and that to-day many of them are no better than in Howard's time. Because of no classification of prisoners the old teach the young the ways of vice; the professional and non-professional, the innocent, the insane, tramps, persons held as witnesses, boys and women,—all are mingled together. In the hours of enforced idleness low stories are told and tales of criminal adventure. Indeed every sociological law of charity and correction is violated, and as a result the county jail has become the great school of crime. Through careful inspection the jail buildings and accommodations have improved, but it were better far that they were abolished, and criminal institutions dealt with, not by county, but by state officials.

B. G.

CORRESPONDENCE.

THE IMITATION OF THE SAINTS.

To the Editor of Unity: When I saw Mr. Janes' friendly criticism of the sentence—"We believe in the imitation of Jesus Christ and all God's heroes, teachers, martyrs, saints and benefactors," my first thought was: "I suspect that Mr. Janes is right." Indeed the word *imitate* has been so often abused that I had myself been somewhat dissatisfied with it. On further thought, however, I fail to see any better word to express a truth in which we all believe. The fact is, that, like many words, *imitate* has a lower and a higher meaning. It may mean only a slavish and unthoughtful copying, which follows faults and blem-

ishes. But the word does not primarily have this stupid meaning. It also means, as with the artist, to reproduce the lines of nature, catching indeed the ideal beauty out of many incomplete manifestations. In character it means to follow models and examples, not surely in those respects where the examples are faulty, but so far as they illustrate moral ideals. We believe then in showing the pictures of the saints—the real saints—and telling the stories of all their beautiful deeds. Why? Because thus we get models and object lessons whereby to work out for ourselves and our children the art of the noble life. We instinctively follow these patterns and models of the higher nature. But why use Jesus' name in the sentence? Simply because Jesus' name happens aptly to describe the type or class of these object lessons in character which we specially like to see. While, therefore, I quite agree in Mr. Janes' objection to the lower use of the word *imitation*, and while I wish that words were not so often burdened with a "double nature," yet I believe that he and I might very reasonably say a "credo" together over the only use that the word can be allowed in our sentence. At the same time no statement of "the things which we believe" has a right to be, which does not cheerfully offer itself to be corrected or improved as may seem best.

Yours sincerely
CHARLES F. DOLE.

METHOD IN SUNDAY SCHOOL WORK.

I see that UNITY is recommending the "Graded Lessons" for Sunday-schools. The eastern papers also are discussing their merits as compared with the "Uniform Topic" system. At this juncture, I deem it not improper to state that we have used the Graded Lessons in the Sunday-school of Rev. S. R. Calthrop's church for about twelve years, during which time the school has steadily gained in thoroughness, interest and attendance. Our present staff of teachers includes a good proportion of those who have graduated from the school to take up the teacher's work. I do believe that a measure of our success is owing to our having followed a "course of study." The "Graded Series" which provides for fourteen years' study, you published in UNITY in your issue of October 1, 1884. I am so desirous that this system should get a foothold in our churches that I venture to ask you to make mention of the happy experience of our Syracuse church. Should you be willing to publish again the schedule of October 1, 1884, it might prove a guide to a better one. When ours was devised we had to find our text-books here and there, and they were not always perfectly adapted to our needs. Now, however, there is no dearth of just the book for each grade.

MARY E. BAGG.

SYRACUSE, N. Y.

TO THE EDITOR OF UNITY:

Robert Spears, for twelve years minister of the Unitarian church in East London, has written a letter for the *Christian Leader* in which he states that "the work of Robert Elsmere in East London is a pure fiction. . . . The theism that is said to have succeeded there, failed; and the supernaturalism that is said to have failed, succeeded."

Did Mrs. Ward intend to write history, or only to penetrate into the possibilities of a Christian Brotherhood that might be the social factor in raising and truly rationalizing the working people of East London which she has so vividly drawn for us? * * *

THE UNITY CLUB.

THE literary branch of the Eliot society, in connection with the Church of the Messiah, St. Louis, have arranged for a winter's study of the notable works of fiction, the seven meetings since November 14 having each been devoted to a novel by one of the following authors: Jonas Lie, Franzos, Baroness Tautphæus, Hawthorne, Helen Hunt Jackson and Tolstoi. The remaining programmes are as follows: February 27, 1889, "Betrothed," (Italian) —Manzoni; March 13, 1889, "The Newcomes," (English) —Thackeray; March 27, 1889, "Daniel Deronda," (English) George Eliot; April 10, 1889, "Don Quixote," (Spanish) —Cervantes; April 24, 1889, "Les Miserables," (French) —Victor Hugo.

SUNDAY EVENING CONVERSATIONS.

These conversations, in conservative New England, still continue, and on secular subjects. The meetings are not held every Sunday evening, but as often as may seem best. No public notice is given; all who go are invited directly or indirectly by the host. The conversations begin at 8 P. M., lasting an hour and a half, and then half an hour is spent socially. Our people having largest and finest parlors open them, and invite such as are supposed to be interested in the subject, always irrespective of church lines. All who come are highly educated people,—lawyers, doctors, and literary men and women,—the women outnumbering the men. I have been looking for protests from the pulpits, but none have come; perhaps because the shot would fall too heavily upon their own members. My church lectures are held at an early hour, and all are free then to attend the "symposium" who may be so inclined. It is practically a Unitarian affair, but union as to its constituency; and it seems good to have as many gatherings as possible where the citizens, as citizens and neighbors, can meet in this delightful way.

The atmosphere of these informal gatherings is broad and free, so unsectarian, and so stimulating too, that I wonder they have never been started here or elsewhere before. At first I felt that it was too great an innovation; but, remembering that we ought to encourage what is good, human, and wholesome for life and thought, these feelings acquiesced in this movement, and, while I did not inaugurate it, I have come to approve and encourage it. It is in the broadest sense religious, and a great improvement over the doleful prayer-meeting, which devotes itself to morbid self-inspection, self-flattery, or to beseeching the Almighty to improve His methods of work in the hearts of His children, all of which is most irreverent and religiously belittling.

There is a most encouraging spirit of liberalism awakening in this city. There are "Elsmeres" in abundance in all the churches, and by and by we trust they will be as brave as Robert the original was, abandon false positions and ally themselves with the faith and the work which their intellects and conscience approve.

When we can get people to come together,—irrespective of credal position,—either socially, or for study or debate on great questions of religion, industry, social ethics or philosophy, we have done much to break down the barriers that so closely shut people within their own sectarian shell. So I commend these "conversations," these Sunday circles, as one way of promoting reform as well as unity among brethren.

R.

FALL RIVER, MASS., February 10, 1889.

THE STUDY TABLE.

A Frozen Dragon and other Tales. A Story Book of Natural History for Boys and Girls. By Charles Frederick Holder. Illustrated from sketches by the author. New York: Dodd, Mead & Co.

This book takes its name from the opening chapter, which tells the story of the discovery in 1871 of the extinct rhinoceros, frozen in ice and earth in Russia. Then follow thirty-eight chapters on such subjects as In a Flamingo Rookery, The Pigeon Fliers of Modena, Some Wonderful Elephants, An Adventure with a Unicorn, Electric Animals and Plants, How Fishes climb Hill, In the Wake of the Sea-Bat, Whaling on Horseback, Flying under

Water, Living Bridges, Animal Invaders, Wonderful Trained Animals. A chapter entitled "The Smallest Circus in the World" tells about the training of performing fleas. The book is beautiful, in quarto form, 280 pages, enriched with profuse and admirable illustrations, both vignettes in the text and full-page pictures. A feature of the book is that it is not merely descriptive of facts in natural history, but abounds in stories and in actual instances and individual observations. It is excellent for children and equally good for adult reading aloud to children, which is a virtue in such a work.

Mrs. Partington's Mother Goose's Melodies. Songs for Our Darlings. Over 100 illustrations each. Edited by Uncle Willis. Boston: Lee & Shepard. Price, 30 cents, paper; 50 cents, boards.

Two books for the little folks, full of pictures and rhymes. From the preface of the first-named may be learned the history of how and when these melodies came into existence and who Mother Goose really was. A chapter from Mrs. Partington, establishing the authenticity of the rhymes in her own characteristic fashion, introduces the book. It is closed with a few suggestions for throwing the rhymes into tableaux and pantomime, eleven of the songs being set to music for the purpose.

The second, in uniform style, has a good class of nursery ditties, old and new, with sense and nonsense, for the family circle. E. T. L.

The Adventures of a Chinaman in China. From the French of Jules Verne by Virginia Champlin. Illustrated. Boston: Lee & Shepard. Cloth, price, $1.50.

An excellent story with which to while away a winter's evening, marked with the characteristic extravagances of Verne's tales. To one unacquainted with the habits of the cultured Chinaman, the book gives a startling impression of modernness not entirely consistent with prevailing notions of the Orientals, though the peculiarity of the country and customs imparts a lively interest and curiosity. Altogether it is a vivacious book, whose moral, while not prominent, is not far to seek.

THE HOME.

A LITTLE WOMAN.

She stood at the bar of justice,
  A creature wan and wild,
In form too small for a woman,
  In feature too small for a child;
For a look so worn and pathetic
  Was stamped on her pale young face,
It seemed long years of suffering
  Must have left that silent trace.

"Your name," said the judge, as he eyed her
  With kindly look, yet keen,
"Is?—" "Mary Maguire, if you please sir."
  "And your age?" "I am turned fifteen."
"Well, Mary," and then from a paper
  He slowly and gravely read—
"You are charged here—I am sorry to say—
  With stealing three loaves of bread."

"You look not like an offender,
  And I hope that you can show
The charge to be false. Now tell me,
  Are you guilty of this or no?"
A passionate burst of weeping
  Was at first her sole reply,
But she dried her tears in a moment,
  And looked in the judge's eye.

"I will tell you just how it was, sir;
  My father and mother are dead,
And my little brothers and sisters
  Were hungry and asked me for bread.
At first I earned it for them
  By working hard all day,
But somehow the times were hard, sir,
  And the work all fell away.

"I could get no more employment;
  The weather was bitter cold;
The young ones cried and shivered—
  Little Johnnie's but four years old—
So what was I to do, sir?
  I am guilty, but do not condemn!
I took, oh, was it stealing?—
  The bread to give to them."

Every man in the court room,
  Gray beard and thoughtless youth,
Knew, as he looked upon her,
  That the prisoner spoke the truth.
Out from their pockets came kerchiefs,
  Out from their eyes sprung tears,
And out from old, faded wallets
  Treasures hoarded for years.

The judge's face was a study,
  The strangest you ever saw,
As he cleared his throat and murmured
  Something about the law.
For one so learned in such matters,
  So wise in dealing with men,
He seemed, on a simple question,
  Sorely puzzled just then.

But no one blamed him or wondered,
  When at last these words were heard:
"The sentence of this young prisoner
  Is for the present deferred."
And no one blamed him, or wondered,
  When he went to her and smiled,
And tenderly led from the court room,
  Himself, the "guilty" child.

—*St. Louis Presbyterian.*

A JEWISH LEGEND.

According to Jewish and Mohammedan tradition, King Solomon, who was wise beyond all other men, knew the language of animals, and could talk with the beasts of the field, and the birds of the air. A Rabbinical story is told of him, which is in this wise:

"One day the king rode out of Jerusalem with a great retinue. An ant-hill lay directly in his path, and Solomon heard its little people talking.

"'Here comes the great king,' he heard one of them say. 'His flatterers call him wise, and just, and merciful, but he is about to ride over us, and crush us, without heeding our sufferings.'

"And Solomon told the Queen of Sheba, who rode with him, what the ant said.

"And the queen made answer: 'He is an insolent creature, O king! it is a better fate than he deserves, to be trodden under our feet.'

"But Solomon said: 'It is the part of wisdom to learn of the lowest and weakest.' And he commanded his train to turn aside and spare the ant-hill.

"Then all the courtiers marveled greatly, and the Queen of Sheba bowed her head and made obeisance to Solomon.

"'Now I know the secret of thy wisdom. Thou listenest as patiently to the reproaches of the humble, as to the flatteries of the great."—*John G. Whittier.*

THE brotherhood of man is to be traced, not to the fatherhood of Adam but to the fatherhood of God.

THE bad man is most in hell when he is most in heaven.—*American Journal of Education.*

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NOTES FROM THE FIELD.

Philadelphia.—The Union of the Ethical Culture Societies has recently held its annual convention here. Besides the lecturers of the four societies, Adler, Salter, Weston, Sheldon, Professor Royce of Harvard, Professor Thomas Davidson, William Potter, Mrs. A. G. Spencer, John Clifford, Mr. Mangasarian and others took part in it. A hearty, assured, practical tone pervaded the discussions and reports. A salaried secretary for the Union is proposed. The *Ethical Record*, its literary organ, will be bettered. A prize of $1,000 for the best essay on ethical culture is suggested. The formation of ethical societies in the colleges will be attempted, and already Johns Hopkins University reports one. Papers on Social Life in the societies, on "Our Substitute for the Sunday-school", and on "True Basis of Religious Union," were read and discussed. But the most important debate of the convention took final shape in a resolution providing that, in view of the prospective formation of a School of Philosophy and applied Ethics, a commiftee be appointed, said committee to organize, and to have full powers further to elaborate the plan of the school in detail and to secure funds for its endowment and maintenance. Among the persons named on this committee are Profs. Felix Adler, O. B. Frothingham, Profs. William James and Josiah Royce, William M. Salter, Prof. Thomas Davidson, Mrs. J. S. Lowell, Edwin D. Mead, Henry M. Simmons, Minot J. Savage, Rabbi E. Hirsch, J. Ll. Jones, John C. Learned, Mrs. Anna Garlin Spencer and William J. Potter.

Boston.—Rev. Henry W. Foote, of King's chapel, continues very feeble, and his family and friends are extremely anxious about his condition.

—Rev. F. H. Hedge rallies very slowly from his late attack of paralysis. Indeed, in his old age the chances seem against his recovery.

—Last Monday evening the Sunday-school Union, composed of city and suburban superintendents and teachers, held a full and very pleasant levee at Rev. Mr. Horton's church. The subject of essay and subsequent discussion was "Primary Instruction in the Sunday-school." A committee of the Union is now visiting every school in the city limits, with the intention of rendering a corporation report at the latest meeting of the Union.

—During the last week the Benevolent Fraternity Association held a conference to consult about the future use of the Parker Fraternity building. Several plans were named for Sunday and week-day work to benefit adults and young persons in the present edifice. A few members urged the plan of selling and rebuilding at the North end, so as to invite particularly workingmen and their families to use the rooms and halls.

—Mrs. Eliza T. Wilkes will, while visiting Boston, interest many persons in her Post-Office Mission work in Dakota.

—Rev. Narcisse Cyr is interesting our local conferences in the liberal churches in France. He wishes to send some funds to them.

Chicago.—The Women's Unitarian Association met at All Souls church on Thursday, January 31, 1889. In the absence of the president, Mrs. David Utter presided. The secretary's report of the last meeting was read and approved. Mrs. Marean, being called upon to report for the Ramabai circle, read a farewell letter written by Pundita Ramabai before leaving America for her home. Mrs. Bastin, the essayist for the day, gave an exceptionally bright and scientific paper upon the "Physiological Basis of Character." It would be impossible, in a limited report, to convey the many deep thoughts it contained. This was followed by an interesting discussion in which Mrs. Wilkes, of Sioux Falls, turned the thought of the paper to the spiritual basis of character, as also did Mrs. Colby of Nebraska. As there are nerve channels in the physical form, so there are channels between this and the higher power, she believed. The thought of the discussion then drifted into inherited instinct through physiological basis of character, in which several ladies of the society took part. The meeting then adjourned to meet at Unity church February 28.

EMMA DUPEE, Sec'y.

Madison, Wis.—The Contemporary Club, of Madison, announces a course of six lectures on American History at the Unitarian church. The course begins Tuesday evening, February 19, with a lecture on the "Topography of the great West, with reference to the manner of its Settlement," by Dr. Thomas C. Chamberlin, president of the University of Wisconsin. Other lectures are to follow: March 5, "Trans-continental Exploration by Northern Routes," Prof. James D. Butler, LL.D.; March 12, "Trans-continental Exploration by Southern Routes," Reuben G. Thwaites, secretary of the State Historical Society of Wisconsin; March 19, "The Territorial Acquisitions of the United States," Prof. Albert O. Wright, secretary of the State Board of Charities and Reform; April 9, "California and her 'Golden Fleece,'" Prof. John B. Parkinson, vice-president of the University of Wisconsin; April 16, "The Fauna and Flora of the Great West, with reference to the Influence of Settlement," Dr. Edward A. Birge, professor of zoölogy in the University of Wisconsin. The public are invited to attend the lectures free of charge, and a cordial welcome is assured.

Tacoma, Wash. Ty.—A private letter from Tacoma informs us that the "James Freeman Clarke Fraternity," organized last fall by Samuel Collyer, one of the Tacoma Unitarians and son of Rev. Robert Collyer of New York, "has proved a source of greatest good in building up an interest in our church and its work." Our correspondent continues: "We have been particularly fortunate, I think, in securing the services of Mr. Copeland, of Omaha. In this 'wild and woolly West' men are inclined to stray away from the straight and narrow path of orthodoxy to the free air of a purer and better religion, and our church is crowded, particularly on Sunday nights, with people who are anxious to hear what many of them call 'the new Gospel.' We are very hopeful for the future and already we are talking of a new location, our present quarters being inadequate. Mr. Copeland has organized 'Unity Guild,' among other things, and we are to have night classes in vocal music, French, German and stenography. The teachers are all volunteers and the instruction free to members of the Guild."

Australia.—The inhabitants of Victoria have been asked by the government to record their religious belief. According to the *Christian Life*, the following is the result: "There are apparently about 150 classes of religions and professors of no religion in Victoria. Of Episcopalians there are three varieties, of Presbyterians eleven descriptions, of Methodists nine kinds, of other 'Protestants' no fewer than forty denominations, three sorts of Catholics, thirty other sects, between twenty and thirty

bodies calling themselves of no denomination, and a score of classes under the heading 'No Religion.' Three persons have, with great frankness, proclaimed £ s. d. to be their religion. One man returned his belief as being in 'Free Trade,' and one person called himself a 'Believer in parts of the Bible.' Six men and three women constitute a 'Church of the First Born,' and among units in the return are a Burrowite, a Millerite, a Walkerite, a follower of Bishop Colenso, a 'Man of God,' and a Parsee."

Muskegon, Mich. — The Unity Club has printed in pamphlet form a memorial tribute to its old president and everybody's old friend, the late Major Chauncey Davis. The simple, conscientious, helpful veteran well deserved these warm words from the friends who knew him well and at his funeral told each other the solid worth of such a life among them. Reed Stuart's funeral sermon is given in full. All their words seemed keyed to Whittier's lines:

"Such was our friend. Formed on the good old plan,
A true and brave and downright honest man.
His daily prayer, far better understood
In acts than words, was simply *Doing Good*."

Fall River, Mass.—The Unitarian church at Fall River is reported in a prosperous condition. The minister's bible class numbers forty-four, and is studying "Ethics"; the Sunday-school and Unity Club are full of interest, and two Reading Circles meet regularly, weekly, at the pastor's study. The minister, Rev. A. J. Rich, was presented with a heavy gold-headed cane and other substantial and beautiful tokens of affection for himself and wife on the twenty-fifth anniversary of his ordination and marriage.

A Boon to Ladies.

The Chicago Corset Company, No. 202 Franklin street, who are the manufacturers of the Ball's Corsets, and the well-known Kabo Corsets, have made some recent improvements in their goods which will be of interest to our lady readers. All corsets heretofore made have had brass or metal eyelets in the back, which corroded and stained the underclothihg. Another disagreeable feature was the tearing out of the eyelets and the breaking of the corset laces, thereby making the corset worthless. All these defects have been overcome by the introduction of a new soft eyelet, lately patented by the Chicago Corset Company, which will become a boon to all wearers of corsets.

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Watch Laredo, Texas. See advertisement in this paper.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, February 24, services at 11 A. M. Study Section of the Fraternity, March 1; subject, "English Cathedrals."

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, February 24, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday February 24, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, February 24, services at 11 A. M.; subject, "Theodore Parker's Triumph." Unity Club, Monday, 8 P. M. the Emerson Section. Tuesday, 8 P. M. the Philosophy Section.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, February 24, services at 10:45 A. M.

THE CHICAGO INSTITUTE, Sixth Lecture on Sociology, by Mr. W. Alexander Johnson, Thursday, February 28, 8 P. M., Architectural Sketch Club Room, Art Institute Building, entrance on Van Buren street.

THE WOMAN'S PHYSIOLOGICAL INSTITUTE. The eighth lecture, on "The Lungs: The Prevention of their Disease," by Dr. Robert Hall Babcock, February 25, 3 P. M., Ethical Culture Hall, 45 and 47 Randolph street Lecture free.

THE CHICAGO WOMAN'S UNITARIAN ASSOCIATION holds its next meeting at Unity Church, February 28, Mrs. W. C Gannett, leader; topic, "James Martineau: His Religious Thought and Life."

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Scriptures Hebrew and Christian, Volume II. By Edward T. Bartlett, D. D., and John P. Peters, Ph. D. New York and London: G. P. Putnam's Sons, Chicago: A. C. McClurg & Co. Cloth, pp. 559.
Price $1.50

A Short Course in Business Short-hand. By David Philip Lindsley. Boston: Otis Clapp & Son, 10 Park Place. Chicago: D. Kimball, 85 Madison Street. Cloth, pp. 95.
Price $1.25

Christ in the Life. By Rev. Warren S. Woodbridge. Boston: Universalist Publishing House. Cloth, pp. 94.
Price 25c

The Psychic Life of Micro-Organisms. By Alfred Binet. Translated from the French by Thomas McCormack. Chicago: The Open Court Publishing Co. Cloth, pp. 120.
Price 75c

Steadfast. By Rose Terry Cooke. Boston: Ticknor & Co. Chicago: A. C. McClurg & Co. Cloth, pp. 426.
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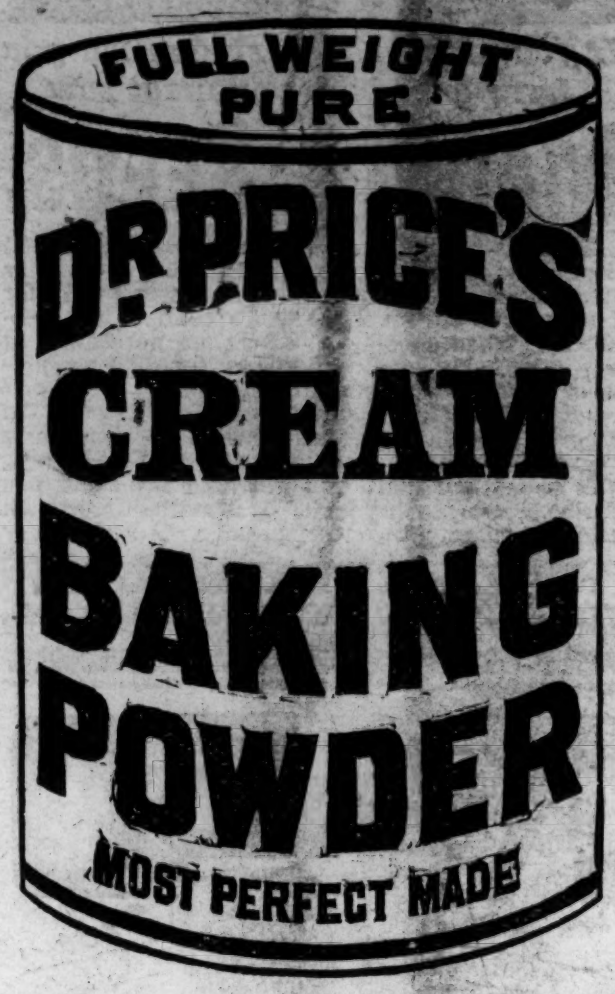

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Vol 23-24

TABLE OF CONTENTS.

EDITORIAL.

NOTES: 1,9,17,25,33,41,49,57,65,73,81,89,97,105,121,129,137,145,153,161, 169,177,185,193,201,109.

After a Hundred Years..... 66
Allis, E.B..... 50
Another Ideal in Sunday-School Work- E.T.L..... 50
Atonement- J.G.T..... 18
Break through the upper crust..... 161
Centennial Retrospect, A- C.R.W..... 66
Children's Rights: A National Question- L..... 194
Christian and Christ-like- F.L.H..... 90
Declarations of Faith- L..... 2
Editorial Correspondence- K.G.W.....178,210
Editorial Wanderings..... 89
Enlarged Chicago, The..... 145
Ethical Culture Societies and the Western Unitarian Conference-W.C.G. 10
Evolution of a Liberal Church, The- W.C.G..... 74
Explanation, An..... 10
Forgotten Furnishings- W.C.G..... 169
Fraternal Hand of Heber Newton, The..... 106
From across the sea- B..... 210
Georgeism in a Nut Shell- W.C.G..... 201
How to lend a hand..... 130
How to bring it about- L..... 130
How we raise our conference money..... 90
Interesting Reminders- W.C.G..... 66
In the House of the Lord Forever- W.C.G..... 186
Joseph Priestly..... 41
Larger Significance of Easter, The- F.L.H..... 57
Leaving Religion Out..... 49
Letters a Century Old..... 66
Lewis Hayden- E.E.M..... 67
Literature of Our Public Schools..... 130
Man more and better than circumstances- L..... 185
Meaning of Religion, The- W.M.S..... 178
Mind-Reading- H.M.S..... 58
Nation's Wealth, A- F.L.H..... 74
One Dollar It Is..... 106
On the Side of the Great Battalions- L..... 26
Our Western Anniversaries..... 73
Papal Power, The- L..... 202

T A B L E O F C O N T E N T S

EDITORIAL

NOTES: 1, 8, 10, 12, 16, 18, 22, 24, 28, 32, 34, 38, 40, 44, 46, 48, 50, 52, 54, 56, 58, 60, 62, 64, 66, 68, 70, 72, 74, 76, 78, 80, 82, 84, 86, 88, 90, 92, 94, 96, 98, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122,

Personal- C.R.W. 106
Pope Leo XII. and Giordano- L. 162
Providence again- H.M.S. 177
Prime Emphasis, The 33
Rationalism- L. 170
Re-conceptions in Religion- R.Heber Newton 153
Ritualism and Conformity- L. 34, 42
Something more definite in Sunday-Schools- W.C.G. 193
Socialistic Thoughts in Carlyle's French Revolution- W.M.S. 209
Spring and its Responsibilities 25
St. Paul's Reredos- L. 154
Summer School, The- C.R.W. 202
Sunday-School Session, The 82
Tell Us, Unitarian, Your Gospel- C.F.D. 170
Tell us your gospel- C.F.D. 138, 162
Terminal Bud, The 81
Timely Protest, A- C.R.W. 154
Unitarian Churches and Ethical Societies 146
Unitarian Methods and Prospects 121
Unity in Diversity- F.L.H. 26
Unity, Volume XXIII 1
Vacation Preparations 137
Verestchagin's Pictures 9, 17
Washington's Religion- L. 66
What o'clock is it in religion 170
What Plutarch Might Have Noted Yesterday- W.C.G. 18
What the Conference Money is Used for- W.C.G. 2
Word from the Western Society, A 106

POETRY.

After- Alice Williams Brotherton 2
April Evening, An- Alice Gordon 42
Beauty Revealed- Celia Doerner 154
Bit of History (Unfinished) A- E.C.L.Browne 69
"Bone of My Bone and Flesh of My Flesh"- Minnie Stebbins Savage- B. 18
Borrowing Babies- Anna M. Pratt 23
Boy Who Never Told a Lie, The 71
Breaking the Day in Two- Ella Wheeler Wilcox 207
Christopher Marlowe- Geo. Russell Lewis 67
Cramp, A 151
David A. Gage- John G. Whittier 131
Disastrous Ride, A 103
Emerson the Poet- Hon. Geo. W. Wakefield 35
Father Damien- Mrs. M.F. Butts 195

Perchal- C.P.M.
Pope Leo XIII and Giolgado- L
Providence Again- H.H.S
Prime Responsis, The
Rationalism- L
Re-consecrations in Religion- R.Hugo Ferrod
Rinaldim and Confortaty- L
Scholastic Thought in Germany's Great Reform Movement- M.M.S
Scholastics Made definite in Sandgs-Schools- M.C.E
Sf. Paul's Religion- L
Summer School, The- C.P.M
Sundays-School Session, The
Tell us! Christian Yoot School- C.P.M
Tell us Yoot School- C.P.M
Terminal Bug, The
Timely Protest, A- C.P.M
Unity Is Diversity- S.C.H
Unity Volume XXIII
Association Proceedings
Vestergaspelin's Birthday
Washington's Religion- L
What o'clock is it in Religion
What Pinstroh Might Have Noted Yesterday- S.C.H
What the Conference Moved in Ques Tion- S.C.H
Why Stop Here?

BOOKEX

After- Alice Milliken Brotherton
Adelphi Avenue, An- Alice Gordon
Beauty Revealed- Celia Doolder
Bit of History (Continued) A- E.C.L Brooks
"Bone of My Bone and Flesh of My Flesh"- Minnie Stephens Sawyer- B
Brownie Badges- Anne M. Boyd
Boy Who Never Told a Lie, The
Breaking the Day in Two- Ella Mabelet Minock
Christopher Nations- Geo. Russell Lewis
Crane, A
David A. Gage- John E. Whitfield
Dissertations Bible, A
Emerson the Poet- Hon. Geo. W. Markelitela
Easter Dawn- Mrs. M.W. Baffs

Flower-Muezzins..... 163
Good is always used- Juniata Stafford..... 127
Good Physician, The..... 138
Heart of Love, A..... 183
Hearthstone, The- Marion Lisle..... 211
Home Girls..... 39
In Faith- Eugene Ashton..... 101
In the East- Hattie Tyng Griswold..... 186
Jesus in the Temple- Rosa E. Roeder..... 155
Joy of Living, The..... 138
Judgment..... 75
Lake Champlain- M.H.W.Wood..... 147
Legend of the Snow-Drop, The- Anna M. Pratt..... 79
Little Poet, A..... 135
Minister's Story, The- Alice Denison Wiley..... 50
Mother's Love- Kate Hudson..... 63
Morning Compliments- Sydney Dayre..... 31
My Need- Eugene Ashton..... 83
My Little Hero- Eben E. Rexford..... 159
Nature- Alice Gordon..... 82
Nemesis..... 69
Old Etching, An..... 74
Our Judges..... 151
Our Children..... 143
Parable of Truth, A- Chas. H. Fitch..... 179
Penitent, The- Chas. Granger..... 101
Poets, The- Eugene Ashton..... 90
Petrified Fern, The..... 59
Skerryvore..... 51
Sonnets- Marshall Ilsley..... 194
Spirit Maketh Alive, The- M.F.Butts..... 58
Studies for Two Portraits- S.W.Weitzel..... 3
Thoughts Afield- Eugene Ashton..... 178
To Hilda Wilkinson- C.R.W..... 130
Traveler from the South, A- M.F.Butts..... 95
Tree and Man Philosophy- H.R.Kimball..... 202
Two to One..... 175
Universal Brotherhood..... 26
Upward- Eugene Ashton..... 155
Uriel- Mary E. Cole..... 10
Washington- John W. Chadwick..... 66
What Constitutes a State- Sir William Jones..... 65
When the Sky is Blue- Hattie Tyng Griswold..... 163

When the SKY is Blue- Hastie Lane Eltringham 183
Must Consistent a State- Sir William Jones 22
Masquerade- John M. Cornwick 33
Duel- Nora E. Cole 10
Upward- Eugene Aspron 182
Universal Brotherhood 23
Two to One 172
Trees and Man Philosophy- H.B.Kimball 203
Travelers from the South- A. M.W.Bates 22
To Hilda Mikkinson- C.B.W 150
Thoughts Virgin- Eugene Aspron 178
To Hilda Mikkinson- C.B.W 150
Tree Spirit Walked Alias' Tree- M.B.Smith 25
Sonnets for Two Portraits- S.M.Weitzel 3
Sonnets- Marshall Tinsley 157
Skeetlvoice 27
Perfected Man' The 25
Poets' Tree- Eugene Aspron 20
Pentent' The- Opse' Graham 104
Parable of Truth' A- Chase H. Eaton 130
Con Christen 173
Conqueen 121
Old Fashion' An 17
Nemesis 30
Nature- Alice Gordon 33
No Little Hero- Keen E. Bexford 129
No Need- Eugene Aspron 33
Morning Compliments- Sydney Dale 27
Mother's Love- Kate Hagson 35
Minister's Story' The- Alice Denison Miller 20
Little Poet' A 132
Legend of the Snow-Drop' The- Anna M. Burns 27
Lake Champlain- M.M.M.Wood 172
Judgment 37
Joy of Living' The 188
Jesus in the Temple- Ross H. Hodges 122
In the Past- Hastie Lane Eltringham 180
In Spirit- Eugene Aspron 101
Home Girls 33
Heartstrong' The- Ashton Lisle 117
Heart of Love' A 168
Good Physician' The 188
Good is always near- Juanita Stafford 158
Flower-Mersine 183

White Clover, The..... 47
Why Are They Shut- Horace Smith..... 91
World and Her Doctors, The- D.H.Fletcher..... 171

CONTRIBUTED AND SELECTED.

Aladdin's Lamp- Edward Foster Temple..... 42
Aristocracy, The Genuine- Edward B. Payne..... 10
Associated Charities.....19, 27
Broad Purpose, A- E.M.Wheelock..... 27
Burden of the Citizen, The..... 3
Chant's Religion, Mrs..... 195
Charity and the Church- E.H.W..... 11
Choir, The- A.Judson Rich..... 146
Church Behind the Times, The..... 43
Church and Social Problems, The- F.H..... 131
Christianity- Count Tolstoi..... 75
Coming Church, The- A.B.Curtis..... 155
Communion Service..... 43
Confessional, The- Eva H. Walker..... 35
Death Dread, The- J.B.Frost..... 171
Emerson and the Russian Fanatic..... 138
Ever Present God, The- F.E.Thompson..... 195
Free Seat System, The- Jas. Freeman Clarke..... 211
From J.V.Blake's Fortnightly Sermon..... 203
Funerals- A.Judson Rich..... 82
Gambling..... 211
Glance Heavenward, A- Godfrey Hughes..... 58
Go to Church- A. Judson Rich..... 211
Graded System, The- W.C.G..... 19
Great Truths..... 75
Growing World, A- Hugh O.Pentecost..... 42
Helping the Minister- Brooks Herford..... 155
Horse Racing..... 187
Idleness in the Prisons- Julius Wilcox..... 91
In Memoriam..... 75
Innocence of Honest Opinion, The- L.C..... 11
It Will Not Last- Rebecca Harding Davis..... 91
Jesus of Nazareth- Judge Holmes..... 180
John Brown..... 91
Latter-Day Religion- Carlyle..... 131
Law of Love, The- A.G.Jennings..... 131
Legend of Prometheus, The- Celia Parker Woolley..... 11
Lent- R. Heber Newton..... 43
Leisure Class, A- John Snyder..... 12

White Clover, The..... 47
Why Are They Shut- Horace Smith..... 91
World and Her Doctors, The- O.H.Fletcher..... 171

Aladdin's Lamp- Edward Foster Temple..... 42
Aristocracy, The Genuine- Edward R. Payne..... 10
Associated Charities..... 10, 29
Broad Purpose, A- E.H.Hasselock..... 87
Burden of the Citizen; The..... 5
Chant's Religion, Mrs..... 105
Charity and the Church- E.H.W..... 11
Choir, The- A.Judson Rich..... 147
Church Behind the Times, The..... 42
Church and Social Problems, The- R.H..... 193
Christianity- Young Folks..... 75
Coming Church, The- J.B.Curtis..... 155
Communion Service..... 48
Confessional, The- Eva E. Walker..... 57
Death Dread, The- J.B.Frost..... 171
Emerson and the Russian Fanatic..... 129
Ever Present God, The- F.F.Thompson..... 105
Free Seat System, The- Jas. Freeman Clarke..... 211
From J.V.Blake's Fortnightly Sermon..... 205
Funerals- A.Judson Rich..... 69
Gambling..... 213
Glance Reverward, A- Godfrey Ryder..... 56
Go to Church- A. Judson Rich..... 201
Graded System, The- J.G.E..... 10
Great Truths..... 70
Growing World, A- Rudd C.Pentecost..... 42
Helping the Minister- Brooks Herford..... 185
Horse Racing..... 197
Idleness in the Prisons- Julius Wilcox..... 91
In Memoriam..... 55
Innocence of Honest Opinion, The- L.G..... 11
It Will Not Last- Rebecca Harding Davis..... 81
Jesus of Nazareth- Judge Holmes..... 150
John Brown..... 91
Latter-Day Religion- Carlyle..... 181
Law of Love, The- A.G.Jennings..... 121
Legend of Prometheus, The- Celia Parker Wooley..... 11
Lent- R. Heber Newton..... 45
Leisure Class, A- John Snyder..... 15

Negative Result, A- L.C..... 131
Liberal "Liberal" Church, A- H. Tambs Lyche..... 163
"Looking Backward"- E.E.R..... 27
Love for all and all for love- G.D.Black..... 11
No Bars of Exclusion..... 2
Notes of Progress..... 139
Next Step in the Post Office Mission, The- Arthur M. Judy..... 146
Not a Sinecure..... 171
On Love..... 58
Opportunism- H. Tamba Lyche..... 179
Orthodox Restatement of Faith, An..... 43
Overlooking the Wrong..... 69
Peace- Marion Murdock..... 74
Prophet's Vision Versus Opportunism- W.G.Todd..... 194
Machine, A- L.A.L..... 43
Monopoly in Eclipses- D.F.H.Ward..... 69
Morality in the Public Schools- Mrs. Mary W. Garfield..... 186
Moral Sentiment, The- Emerson..... 163
Mr. Mills' Tree of Mythology- J.V.B..... 26
Religion of Nature, The- R.Heber Newton..... 82
Religion Defined- J.B.Frost..... 90
Renan's History of the People of Israel..... 179
Riddle of the Sphinx, The- William Ellery Copeland..... 18
Robert Elsmere continued- H. Tambs Lyche..... 50
Salvation- Richard M. Mitchell..... 131
Science the best Teacher of Liberalism- Geo. H. Hadley..... 138
Secret of Jesus Power, The- Reed Stuart..... 146
Self-Supporting Women- Mrs. Chas. T. Catlin..... 154
Social Tendencies- W.N.Hailman..... 59
Spiritual Life- Chas. G. Ames..... 83
Stanton, Mrs..... 131
Sudden Crises of Life- M.W.Early..... 19
Then and Now- Mary DeLong..... 163
Theologic Paradox..... 211
Touching Tribute in Verse, A- N.Hogeland..... 34
Unitarian Women in Council- Marie Mathis..... 58
War; she that suffers- American Arbitrator..... 155
Why am I a Unitarian..... 2
William D. O'Connor- Horace L. Traubel..... 138
Workman and his wages, The- Jas. W. Fitch..... 203
Worship indeed- Perry Marshall..... 51
Western Unitarian Anniversaries:
Alpha and Omega, The..... 98
Business, The- W.C.G..... 98

Negative Result, A- L.G. 183
Liberal "Liberal" Church, A- R. Tambe Lyche 189
"Looking Backward"- E.E.B. 27
Love for all and all for love- G.D.Black 11
No Bars of Exclusion 2
Notes of Progress 139
Next Step in the Post Office Mission, The- Arthur M. Judy 148
Not a Sinecure 171
On Love 58
Opportunism- R. Tambe Lyche 179
Orthodox Restatement of Faith, An 49
Overlooking the Wrong 89
Peace- Marion Murdock 94
Prophet's Vision Versus Opportunism- W.G.Todd 194
Machine, A- L.A.L. 48
Monopoly in Holiness- D.F.H.Ward 80
Morality in the Public Schools- Mrs. Mary W. Garfield 189
Moral Sentiment, The- Emerson 189
Mr. Mills' Tree of Mythology- J.V.R. 24
Religion of Nature, The- R.Roger Revell 52
Religion Defined- J.F.Frost 60
Roman's History of the People of Israel 179
Riddle of the Sphinx, The- William Hilary Copeland 18
Robert Elsmere continued- R. Tambe Lyche 50
Salvation- Richard M. Mitchell 187
Science the best Teacher of Liberalism- Rev. R. Bailey 139
Secret of Jesus Power, The- Reed Stuart 149
Self-Supporting Women- Mrs. Chas. T. Catlin 164
Social Tendencies- W.H.Ralston 59
Spiritual life- Chas. G. Ames 99
Stanton, Mrs. 191
Sudden Crises of Life- M.W.Barly 19
Then and Now- Mary Belong 185
Theologic Paradox 211
Touching Tribute in Verse, A- S. Rogeland 84
Unitarian Women in Council- Maria Mathis 65
War; the that suffers- American Architector 198
Why am I a Unitarian 3
William D. O'Connor- Horace L. Traubel 139
Workman and his wages, The- Jas. K. Fitch 205
Worship Indeed- Perry Marshall 61
Western Unitarian Anniversaries:
Alpha and Omega, The 99
Business, The- W.C.G. 99

Dred Scott; the story of a compromise- W.C.G..... 99
Financial Exhibit of the Western Unitarian Conference- Jas. B.Galloway..... 114
Financial Statement of Women's Work- Post-Office Mission Work- Florence Hilton..... 114
Gospel of Science in the Conference, The- C.R.W..... 97
Guaranty Fund- Jenkin Lloyd Jones..... 114
Hetty Sorrel Hour, The- H.D.S..... 97
Opening Address before the W.U.C.- D.L.Shorey..... 107
Opening Address before the W.W.U.C.- Victoria Richardson..... 110
Pleasant Features..... 98
Proceedings of the 35th Annual Meeting of the W.U.C..... 112
Proceedings of the 8th Annual Meeting of the W.W.U.C..... 113
Proceedings of the 16th Annual Meeting of the W.U.S.S.Society 113
Report of the Treasurer of the W.U.S.S.Society-Charles H.Kerr 114
Report of the Sec'y of the W.U.C.- John R. Effinger..... 107
Report of the Sec'y of the W.W.U.C..... 110
Report of the Sec'y of the W.U.S.S.Society- E.T.L..... 112
Report of the Unity Publishing Committee- L.M.Dunning..... 112
Report of the Treasurer of the W.U.C.- Mrs. J.C.Hilton..... 114
Robert Elsmere Evening, The..... 98
To be regretted..... 98
Women's Conference, The- S.C.Ll.J..... 97
Western Unitarian Conference:
Channing Club of Chicago, The..... 116
Chicago Institute for Instruction in Letters, Morals and Religion..... 116
Chicago Unitarian Club..... 116
Chicago Women's Unitarian Association and Loan Library..... 116
Forms of Bequest..... 117
Life Members of the W.U.C..... 115
Life membership of the W.U.S.S.S..... 116
National Organizations:
American Unitarian Association..... 117
Church Building Loan Fund..... 118
Ladies' Commission on S. S. Books..... 118
National Bureau of Unity Clubs..... 118
National Conference of Unitarian and other Christian Churches..... 117
Unitarian Church Temperance Society..... 118
Unitarian S. S. Society..... 117
Women's Auxiliary Conference of Unitarian and other Christian Churches..... 117

Dred Scott; the story of a compromise- W.G.B. 99
Financial Exhibit of the Western Unitarian Conference- Jas.
B.Galloway 114
Financial Statement of Women's Work- Post-Office Mission Work-
Florence Hilton 114
Gospel of Science in the Conference, The- C.B.W. 97
Guaranty Fund- Jenkin Lloyd Jones 114
Hetty Sorrel Four, The- H.D.S. 97
Opening Address before the W.U.C.- D.U.Shorey 107
Opening Address before the W.W.U.C.- Victoria Robertson 110
Pleasant Features 99
Proceedings of the 35th Annual Meeting of the W.U.C. 112
Proceedings of the 8th Annual Meeting of the W.W.U.C. 112
Proceedings of the 15th Annual Meeting of the W.U.S.S.Society 112
Report of the Treasurer of the W.U.S.S.Society-Charles H.Kerr 114
Report of the Sec'y of the W.U.C.- Jenn B. Effinger 107
Report of the Sec'y of the W.W.U.C. 110
Report of the Sec'y of the W.U.S.S.Society- M.T.A. 113
Report of the Unity Publishing Committee- L.M.Dunrud 113
Report of the Treasurer of the W.U.C.- Mrs. J.C.Hilton 114
Robert Ellsmere Evening, The 99
To be reported 98
Women's Conference, The- S.U.B.A. 97
Western Unitarian Conference:
Channing Club of Chicago, The 116
Chicago Institute for Instruction in Letters, Morals and Religion 116
Chicago Unitarian Club 116
Chicago Women's Unitarian Association and Loan Library 116
Forms of Request 117
Life Members of the W.U.C. 115
Life membership of the W.U.S.S.S. 116
National Organizations:
American Unitarian Association 117
Church Building Loan Fund 113
Ladies' Commission on S. S. Books 113
National Bureau of Unity Clubs 116
National Conference of Unitarian and other Christian Churches 117
Unitarian Church Temperance Society 116
Unitarian S. S. Society 117
Women's Auxiliary Conference of Unitarian and other Christian Churches 117

Other Organizations:
Boston Young Men's Christian Union..... 118
Channing Club, The..... 118
Divinty School of Harvard University..... 118
Meadville Theological School..... 118
New York Conference, The..... 118
Pacific Coast Conference, The..... 118
Southern Unitarian Conference..... 118
Thirteen Local Conferences..... 118
Unitarian Club, The..... 118
Unitarian Periodicals..... 118
Post Office Mission..... 116
Unitarian Periodicals, Published in the West..... 117
Unity Clubs..... 116
Unity Publishing Committee..... 117
Western Committee on Fellowship Ministers..... 117
Western State Conferences..... 116
Western Unitarian Conferences..... 115
Western Unitarian Sunday-School Society..... 116
Western Unitarian Association..... 116
Women's Western Unitarian Conference..... 115

CHURCH-DOOR PULPIT.

Bearings of the Evolution Theory on Religion, The- Edward B. Payne..... 164
Church, The; Its Look Forward and Its Light Within- Marion Murdock..... 181
David in Saul's Armor- J.L.Marsh..... 172
Dedication by the People..... 5
Divine Ascription- J.Ll.Jones..... 4
Doom of Dogmatic Christianity, The- Henry Frank..... 52
Do the Masses Need Superstition?- Henry Doty Maxson..... 20
Evolution of Providence, The- E.M.Wheelock..... 148
Faith of Ethics and the Thought of God, The- W.C.Gannett..... 204
God of Science, The- Francis E. Abbot..... 83
Great Opportunity, The- Elinor E. Gordon..... 100
Has Christianity Seen Its Best Days?- S.M.Crothers..... 44
Heaven- J.Ll.Jones..... 60
Ideal Unitarian Church, The- Celia Parker Woolley..... 123
Is Unitarianism a Sect or a Religion- Allen W. Gould..... 68
Jesus and Modern Life- C.F.Bradley..... 188
Man's Many Minds- David Swing..... 93
Message of the Age, The- Isaac S. Moses..... 196
Mere Morality- John R. Effinger..... 12
Natural Religion- Thomas P. Byrnes..... 212
Personality in the Universe- Arthur M. Judy..... 92

Other Organizations:
Boston Young Men's Christian Union..... 119
Channing Club, The..... 119
Divinity School of Harvard University..... 119
Meadville Theological School..... 119
New York Conference, The..... 119
Pacific Coast Conference, The..... 119
Southern Unitarian Conference..... 118
Thirteen Local Conference..... 119
Unitarian Club, The..... 119
Unitarian Periodicals..... 119
Post Office Mission..... 116
Unitarian Periodicals, Published in the West..... 117
Unity Club..... 118
Unity Publishing Committee..... 117
Western Committee on Fellowship Ministers..... 117
Western State Conferences..... 116
Western Unitarian Conference..... 115
Western Unitarian Sunday-School Society..... 116
Western Unitarian Association..... 114
Women's Western Unitarian Conference..... 118

Bearings of the Evolution Theory on Religion, The- Edward S. Payne..... 164
Church, The; Its Look Forward and Its Light Within- Marion Murdock..... 183
David in Saul's Armor- J.L. Marsh..... 172
Dedication by the People..... 5
Divine Ascription- J.Ll. Jones..... 4
Doom of Dogmatic Christianity, The- Henry Frank..... 35
Do the Masses Need Superstition?- Henry Doty Maxson..... 20
Evolution of Providence, The- E.M. Wheelock..... 142
Faith of Ethics and the Thought of God, The- W.C. Gannett..... 204
God of Science, The- Francis E. Abbot..... 83
Great Opportunity, The- Elinor S. Gordon..... 109
Has Christianity Seen Its Best Days?- S.M. Crothers..... 44
Heaven- J.Ll. Jones..... 80
Ideal Unitarian Church, The- Celia Parker Wooley..... 129
Is Unitarianism a Sect or a Religion- Allen W. Gould..... 88
Jesus and Modern Life- C.F. Bradley..... 188
Man's Many Minds- David Swing..... 69
Message of the Age, The- Jabez S. Mosse..... 108
Mere Morality- John R. Effinger..... 18
Natural Religion- Thomas P. Byrnes..... 212
Personality in the Universe- Arthur M. Judy..... 89

Religion or Syperstition- John C. Learned..... 157
Revised Hell of Orthodoxy, The- Jenkin Lloyd Jones..... 36
Socialism and Anarchy- J.V.Blake..... 76
Three-fold Charity, The- William I. Lawrence..... 132
Unconscious Influence- W.C.Gannett..... 28
Unitarianism a Democratic System of Religion- John W. Chadwick..... 140

THE STUDY TABLE.

Acme Declamation Book, The..... 156
After Noontide..... 45
Almost Thou Persuadest Me to be an Ethical Culturist..... 59
Aryas, Semites and Jews, Jehovah and the Christ..... 45
Autrefois..... 69
Beads of Morning..... 21
Bible Made Natural, The; Sir Thomas Wyatt and his Poems..... 203
Christ in the Life..... 21
Conscious Motherhood..... 69
Correct Thing in Good Society, The..... 59
Countess Eve, The..... 21
Elsmere Elsewhere..... 195
Ethical Religion..... 59
First Steps in Reading..... 147
Holmes Birthday Book, The..... 133
Incarnation..... 59
Julia Ward Howe Birthday Book, The..... 35
Lamartine's Meditations..... 35
Lesson Stories for the Little Ones..... 45
Lessons for Little Boys..... 45
Lessing's Prosa..... 5
Library of American Literature, A; The World of Cant; Knickerbocker Nuggets; Moody Moments..... 163
Old Religion, An..... 195
Our Glorified..... 139
Our Legacy..... 59
Periodicals..... 29, 59
Plantation Negro as a Freeman, The..... 45
Pouring Oil on the Troubled Waters..... 45
Profit Sharing Between Employer and Employee..... 59
Religion and Science as Allies..... 187
Revelation..... 101
Seventh Son, The..... 147
Skeleton and the Rose, The..... 133
Spirit and Life..... 35
Spiritual Science of Health and Healing, The..... 77

Religion of Superstition- John C. Pearson.....
Revised Edit of Orthodoxy, The- Martin Luther King Jr.....
Sociology and Pastoral- L.V.Blake.....
Two-Fold Capity, The- William L. Lawrence.....
Unconscious Influences- R.C.Bennett.....
Universism a Democratic System of Religion- John M. Chapman.....

THE STUDY TABLE

Acme Declamation Book, The.....
After Monday.....
Almost Thou Persuadest Me to Go on an Expired Contract.....
Ways, Semites and Jews, Jehovah and the Christ.....
Anthologia.....
Badge of Morning.....
Birth Made Easier, The: Sir Thomas Wyatt and his Poems.....
Christ in the Life.....
Christ Monologues.....
Correct Terms in Good Society, The.....
Congress Day, The.....
Eternal Spirit.....
Expert Religion.....
First Steps in Reading.....
Holmes Birthday Book, The.....
Instruction.....
Little Folks Home Birthday Book, The.....
Memorizing Recitations.....
Lesson Stories for the Little Ones.....
Lessons for Little Boys.....
Pessimism, Pros.....
Tribute of American Literature, A: The Works of Great Knickerbockers
Unknown: Moody Adamson.....
Old Religion, An.....
Old Christian.....
Old Legacy.....
Periodicals.....
Distraction Negro as a Freeman, The.....
Pouring Oil on the Troubled Waters.....
Profit Sharing Between Employer and Employee.....
Religion and Science as Allies.....
Revelation.....
Seventh Son, The.....
Skeleton and the Rose, The.....
Spirit and Life.....
Spiritual Science of Health and Healing, The.....

Story of Patsy, The..... 133
Standard Symphonies..... 5
Steadfast..... 77
Sunday-School Stories..... 35
Taras Bulba..... 29
Ten Lessons on Religion..... 45
Ten Virgins, The..... 156
Virgil's Aenid..... 35
Young Maids and Old..... 5

CORRESPONDENCE.

Anniversary Week in Boston- M.A.B..... 122
Authorship of Universal Brotherhood- G.B.Stebbins..... 51
Call for Help, A- Beverly Shelley..... 45
Christianity made plausible- E.S.Wicklin..... 156
Correction, A..... 60
Extra-Biblical Material in the Sunday-School..... 3
Free Kitchen Garden..... 101
From across the Ocean- B.....21,56,83
From Humboldt, Ia- M.W.G..... 123
Future of the Post Office Mission, The- Arthur M. Judy..... 189
Good Word, A- E.W.B..... 45
Helena Valley, Wis.- S.S.Hunting..... 189
Instance of Liberality, An- M.B.M..... 195
Kansas Letter- S.A.Brown..... 139
New York League, The- M.A.B..... 93
New York and Brooklyn..... 29
Open Letter, An- G.M.Alves..... 189
Our Boston Letter, Kate Gannett Wells.....75,122,139
Our Relations With Japan- Arthur M. Knapp..... 44
Recent Jewish Sermon, A..... 60
Rev. Henry Frank's Pastorate..... 3
Self-Supporting Women- M.A.B..... 75
Sunday-School,The- J.L.S..... 93
Sunrise Side, The- R..... 165
Survivals of Mediaeval Theology- T.L.Waugh..... 195

HOME (Prose.)

Baboon adopting chickens, A..... 183
Bit of Autobiography, A..... 71
Darwin's Boyish Credulity.....103
Dog's Sense, A..... 199
Do Plants Move?..... 175
Dreaded Task, A..... 127
Easter Echoes- Mater..... 63

Good Form. A- M.M.M. 72
Helena Astley, Mrs.- S.S.Hopkins 108
Importance of Diplomacy. An- M.E.M. 102
Kansas Letter- S.A.Brown 138
New York Tenement, The- M.A.B. 88
New York and Brooklyn 98
Open Letter, An- G.M.Alvord 128
Our Boston Letter: Kate Gannett Wells 122,132,138
Our Relations with Japan- Arthur M. Knapp 44
Recent Jewish Period, A 80
Rev. Henry Ward, a Pastorate 3
Self-Supporting Women- M.A.B. 52
Sunday-School, The- L.P.S. 88
Sunny Spots, The- B. 128
Universality of Religious Function- M.L.Knapp 102

HOME (Prose.)

Boston Adopting Children. A 138
Bit of Autobiography, A 104
Darwin's Royal Grandfather 108
Don's Sense. A 142
Do Plants Move? 132
Dressed Task, A 138
Easter Echoes- Nasby 83
Face Kitchen Garden 107
Extra-Biblical Material in the Sunday-School 3
Contradiction. A 80
Christianity made Intelligible- S.S.Mirkin 120
Call for Help, A- Beverly Smelley 42
Autograph of Universal Brotherhood- G.R.Stevens 24
Anniversary Week in Boston- M.A.B. 132

CORRESPONDENCE

Young Maids and Old 2
Virgil's Aeneid 32
Ten Virgins, The 128
Ten Lessons on Religion 42
Tense Souls 88
Sunday-School Stories 38
Steadfast 112
Standard Synonyms 2
Story of Esther, The 132

Elsie's Flower Mission- K.F.K..... 159
Family Life in Nazareth..... 207
Gangabai..... 207
Indian Arrow-Heads..... 87
King of Spain, The..... 127
Little Logical Lass, A..... 199
Little Victims..... 199
Maple Sugar Time in New England- Sarah M. Bailey..... 55
Mice Can Count..... 103
Monk, Basle, The..... 95
Naming the Baby in Olden Times- E.N.H.C..... 31
Oakland IX.- M.S.S..... 15
Odd Trees and Plants..... 79
Our Rathers- Juniata Stafford..... 123
Picnic at Norwood Park, A- E.T.L..... 167
Queer Church, A..... 30
Ride in Japan, A- Cora A. Benneson..... 7
Saved by their dogs..... 135
Sight That We Saw, The- A.M.G..... 215
Sketch of Life- Robert Collyer..... 71
Sparrow, The- Ivan Tourgueneff..... 135
Sunday School Exercise, A..... 55
Taastril- Robert Collyer..... 71
Who is the richer?- Ivan Tourgueneff..... 79
Work with the material you have- Juniata Stafford..... 143
Young Author, A..... 87
Young Naturalist, A..... 95

PUBLISHERS' NOTES.

Receipts of the W.U.C..... 56
What They Say About Unity.....160,152,128
UNITY CLUBS:
Donatello- Mary L. Lord..... 3
Emerson the Poet..... 35
Greek Play, The..... 13
Seventh Son, The; First Steps in Reading..... 147
Unity Clubs..... 19
Unity Clubs, The..... 59
ANNOUNCEMENTS: 8,15,39,47,55,63,71,79,88,95,103,120,127,136,143,151,159,168, 176,181,192,200,108,216.
NOTES FROM THE FIELD: 6,14,22,30,38,46,54,61,70,78,87,94,102,126,134,142,150, 158,166,174,182,190,198,206,214.